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A LETTER

RECEIVED BY

PATRICK POLYPHEMUS,

FROM HIS FRIEND

TIMOTHY TRUTHLOVER, ESQUIRE,

TOUCHING A LETTER WRITTEN BY

REV. G. P. TO HIS LDP. THE BP. OF Q.

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1858.

"Ridiculum acri  
Fortius et melius magnas plerumque secat res."

(TRANSLATION.)

The hose of a fire engine, (especially in cold weather,) will disperse a mob, in a more efficacious and desirable manner than the muskets of a regiment of soldiers.

## ADVERTISEMENT.

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GENTLE READER,

I have been so much edified, and I may say, entertained, by friend Timothy Truthlover's letter, that I cannot refrain from giving it to the public, just as it fell carelessly from his pen. The composition bears marks of haste, and the whole thing, written as a letter to a friend, despises the trammels of a regular essay.

Nevertheless in my opinion,

*"Rem acu tetigit."*

The point of his spear, I grant, is at times a little sharp, but he puts it into the Doctor, (who richly deserves it) with so good humored a smile, setting down nought in malice, that I cannot find it in my heart, though holding his permission so to do, either to modify it or leave anything out.

The theological idol which G. P., the Cathedral Lecturer, has set up, being made of green wood, he must not be surprised if it fails to bear seasoning, and begins to split and crack, when exposed to the uncompromising fires of criticism.

Yet I cannot desire a better (nor a worse) result, than a scene like that so inimitably described by the Satiric Bard, (B. I. 8) an allusion to which (to say nothing of his coadjutors) the Doctor's "classic tastes will not condemn."

## II

"*Canidia dentes, altum Saganae calicndrum*  
*Excidere, atque herbas, atque incantata lacertis*  
*Vincula, CUM MAGNO RISUQUE JOCOQUE VIDERES.*"

(TRANSLATION.)

You would have held your sides with laughter, and made many a funny observation, had you seen the formidable false teeth of the old hag Canidia drop out, and her weird sister Sagana's solemn high-topped wig fly away, and the awful instruments of their calling tumbling from their hands, as surprised by an unexpected explosion in the rear, they took to their heels, in the midst of their unholy avocations.

Such an *ad captandum* pamphlet as that of Dr. P., scarcely admits of a grave reply; for any one weak enough to be led astray by it, would most probably go to sleep over a well matured, solid refutation.

Thus Truthlover has, I think, hit the happy medium. Receiving the words in the nobler light of a Christian interpretation, and mingling kindness with mirth, he adopts very felicitously the same poet's motto,

*Sine amore jocisque*

*Nil est jucundum.*"

To you, dear reader, I commend the whole, bespeaking an impartial hearing for my friend, and leaving with you the elegant remainder of the poet's sentiment:—

*"Vivis in amore jocisque*

*Vive, Vale."*

I remain,

Your obedient servant,

PATRICK POLYPHEMUS.

May 1858.

MY DEAR PATRICIUS,

You must be fully aware that the Church of England in this City and Diocese has long been harassed by sustained and unscrupulous anonymous attacks. Calumnious charges and reproaches, often assisted, it is to be feared, by her own nominal but unworthy Sons, have been industriously circulated concerning her. The City Journals are continually made the vehicles of rumours, inuendoes, animadversions and forebodings meant to beget uneasiness, suspicion and alarm in the public mind.

These communications are in general remarkable for their personal malice, reckless assertions, pertness, irreverent handling of Scripture, and agonizing efforts to display such little scraps of learning as the writers may happen to possess, rather than for any traces of power, useful design or happy execution. They are usually based upon falsehood, or distorted by exaggeration, and take that vague and general form in which slander may be most safely and damagingly uttered.

Yet they attract, unless among those outside our pale, little attention and less regard. Saddening and provoking, therefore, as are such ceaseless and unscrupulous assaults, it seems nevertheless to have been made a rule with those who have the cause of Religion in general, and of the Church of England in particular, **near at heart.**

to pass over them in perfect silence. It is easy to see the wisdom of so doing. It is, doubtless, more mortifying to that personal vanity, the penetrating odor of which, rises up from most of these effusions to allow these Juniuses to sink quietly into the depth of that oblivion, into which their own natural weight seems so admirably suited to carry them. And it must be a great disappointment to these unhappy men to see the town move on as usual, the Churches opened, the Congregations assembled, and the Clergy, seemingly unmoved, proceeding with their ordinary duties. But what is of more importance than all this, the din and strife associated with the dusty arena of newspaper warfare have been felt to be unsuited to the fitting discussion of solemn and sacred themes : and the attention drawn upon such falsehoods, even in their refutation, would serve only to bestow upon them undeserved dignity and a longer life, and call forth another swarm of slanders from the same prolific source. It is a matter of grateful satisfaction to the sincere and rational members of the Church of England that such critical sparrows have so long, and withal so harmlessly, been pecking at her foundations ; and although (to change the figure) many a provoking troop runs yelping and snarling at her heels she heeds them not, but remembering her mission, holds on with quiet dignity her way.

Such have been usually, hitherto, the trials and deportment of the Church of England as represented in this city. The evil has now however taken another form, and charges of the most de-

plorable character are couched no longer in loose and general terms, but minutely specified and set in skilful order. The accused parties are carefully and unmistakeably described, and the whole is embodied in a printed letter, by an officer of our own Church, authenticated by the name of the writer, and scattered broad-cast over the land.

This, you will perceive, is an attack of a different nature from those which I have before described, and concerning which silence has hitherto been preserved.

It will hardly be necessary to announce to you, which, without further preface, I proceed to do, that the publication to which I here refer is a printed letter addressed "by the Reverend Gilbert Percy, LL. D., T. C. D., to the Right Reverend the Lord Bishop of Quebec, on subjects connected with Tractarianism in the Church."

"There is a time to keep silence and there is a time to speak." I really trust that this astonishing production will be answered. Thus much I will presume to say—the prayer of Ajax is fulfilled, and such an opportunity of coming to close quarters should not be lost. Meanwhile, I would offer a few desultory observations upon this pamphlet, suggested by the production itself, taking it upon its own merits and without anticipating that triumphant refutation which the mere statement of facts will, I confidently expect, be amply sufficient to secure.

What then is the scope of the pamphlet before us?

So far as I can gather, it professes to be put forth

by way of substantiating certain grave charges brought by Dr. Percy against some ministers of the Church of England, in a speech at a late public meeting.

The speech made some noise at the time, disgusting, I believe, all parties and seriously injuring the cause of the Colonial Church and School Society itself; and this too, (cruel disappointment) after his having set out in his speech by insinuating, in the most innocent manner, how admirably qualified he was to advocate in the old country the Society's cause.

But I am wandering. All said to Dr. Percy, "You went too far." The Dr. answered, "I did not, and I will say it again." The Bishop, it appears, also expressed on some occasion the same sentiments regarding his conduct; and the Dr. waxes warm, shuts his eyes and rushes headlong into print, to take up the situation of Protestant Champion lately left vacant; and here he is in full force in this pamphlet before us.

One thing just struck me as soon as I had gathered this much. Why does not the Dr. reproduce the speech which gave rise to the controversy itself? This would have been much fairer, for unless I am wholly astray, the speech went far more into details than the lengthy letter itself. Why has he dropped these details over-board in the letter? Nevertheless he has a goodly assortment of accusations and epithets left. Without wading through the book, we will take a kind of résumé given us on the fifth page. "They through a silly fondness for the puerile absurdities of past



ages, an insane desire for the revival of practices long obsolete, a childish passion for the introduction of frivolous novelties, and the inculcation of exaggerated views of things in themselves indifferent, have excited divisions, given origin to doubts, and stirred up strife among the congregation of the Lord. I am confident indeed that persons of the class described will be looked upon as disturbers of the Church's peace, rather than they who take their stand upon her Articles and Liturgy; and fearlessly, because conscientiously, oppose the insidious artifices of those who in the pride of that 'little learning,' whereof 'shallow draughts intoxicate the brain,' or through simple, senseless folly, would graft, in this young land, upon the goodly stem of the Church the foul unwholesome branches of the Tractarian Ups-tree."

This then is the array of charges which Dr. Percy would expressly or by implication fasten upon one or more of our city clergy. And although there is a manifest backing out from the original speech, yet even here the allegations are many in number, grievous in their nature, and if substantiated would convict the accused, as base recreants to those vows taken upon them when they became Ministers of England's Reformed Church.

The ardor of public declamation might carry a man further than his previous judgment or subsequent reflection could approve of; and a frank acknowledgment of this, although it could never undo the mischief that the dissemination of such reckless assertions must produce, would yet have

told well for the candor of the speaker, and inclined any one to leniency who might feel it his duty to comment upon that inflammatory harangue. But no. He deliberately endorses those assertions, and by a studied, artful appeal to popular prejudices, endeavors to stir up suspicion and uncharitableness in the hearts of well meaning multitudes, who will neither track him through the tortuous ways by which, sound and wholesome publications have been wrested to his matricidal purposes, nor read with dispassionate attention any vindictory or explanatory statements, (however conclusive) which may be urged from the opposite quarter.

Surely he must be prepared with some stern and convincing proofs, ere he will embark his theological and christian character in such an undertaking. We look for something unequivocal, pointed and unanswerable. And here we meet with the most surprising feature of this assault.

After brooding over these controversial eggs for many busy weeks, hunting up evidence either by himself or his emissaries in the cottages of the poor, peering over the shoulders of the Pastors in their attendance upon the sick and dying; after ransacking the treasures of the present and the past, he, with the most portentous solemnity, brings forward what he gives us to understand are the *grounds* of these grievous charges.

And what are they? To what do they all amount? Having read the pamphlet carefully over I feel competent to say that they amount,

substantially, to two accusations; relating—First to the feeding of the poor and ignorant with worthless and unedifying husks in the shape of tracts published by the Society for Promoting Christian Knowledge, and, Secondly, to the surreptitious introduction by some Clergyman of Beaven's Catechism, as a Tractarian Engine, into the Depository of the Quebec Church Society.

The gist of the letter here lies before us. With regard to the publications of the Society for Promoting Christian knowledge, it seems almost absurd to enter upon such a work of supposition, as a labored proof of their soundness and high standing in the Church of England. With the exception of a few "frantic men," extremes of a party, the Society for Promoting Christian Knowledge has the confidence of the whole body of the English Church. Its publications are revised by committees purposely chosen from among men representing the widest lawful latitude of opinion in the Church, and it is supported by the names, influence and means of, I believe, every Archbishop and Bishop of the English Church, at home and abroad. The committee of Revision is appointed from year to year by the Archbishop of Canterbury (whom Dr. Percy himself would hardly charge with tractarian tendencies) and the principle referee is at present the Bishop of Winchester, the Archbishop's own brother, whom we all know to be most indubitably opposed to any Tractarian innovations.

From these publications he draws out one upon which he directs the whole force of his polemical

batteries, making a great deal of noise and abundance of smoke, but yet, so far as I can see, neither proving nor disproving anything to the purpose.

Still this is not the point I wish to draw attention to. I protest against his mode of treating the Book which he professes to review. It is unfair and delusive. Reviewers, I know, are never expected to be exactly fair, but this attack transgresses all the rules of civilized literary warfare. Nay, in such a cause, and with such high sounding professions, might we not have expected a little *more* fairness than usual rather than a *great deal less*. I have taken pains to compare his extracts, with Nelson's celebrated work, and can only say that I am appalled and sick at heart. Alas, alas! that the theological remains of good old Robert Nelson, one of the Founders of that venerable Society, with whose *sterling worth* Dr. Percy ought to be somewhat acquainted, alas, I say, that he should be so mangled, not by the hands of another layman like himself, but by one of those very Clergymen whose cause he pleaded so soundly and so well. To substantiate at full length this allegation against the fairness of the Reviewer would occupy too much time, I shall therefore leave this duty to be taken up I trust by some more able hand, and content myself with pointing out some instances of unfairness glaring out from the face of the pamphlet itself.

And first of all, I shall notice the dastardly stroke by which he aims to fasten upon Nelson, in the eyes of those uninformed upon the subject of history, the imputation of Popish tendencies,

because he "refused to take the oath of allegiance to the Protestant 'King' Wm. III.

*On the accession of William III., Nelson (says the Dr.) remained a nonjuror, "Remained" a nonjuror!* According to this he simply "*remained*" what he had always been before King Wm. came! and so must have refused allegiance to James II, to whom, according to the same recondite historian, he was devotedly attached. It is really too bad for a learned Dr. to put such blunders into print. Again, since the Dr. with much more gusto than due respect, loves to speak of good Robert Nelson, not as a Jacobite, but as "the old nonjuror, (\*)" and since he describes Nelson as holding the opinion, that a mere worthless layman can do nothing for the Kingdom of Christ, I am forced into the conviction that the unfortunate Dr. has here fallen upon another blunder, and taken it for granted that Nelson was a *Clergyman of the Church*. Read the absurd tirade upon the 17th and 18th pages, and tell me if it would not seem so. Fie upon you! to speak so of a layman, whose words and doings would have done honor to yourself, or any Clergyman in the world.

But I return to the slanderous insinuation that being a Jacobite, Nelson must have been a Papist at heart. Now it can hardly be necessary for me to remind you, that multitudes who were most devoted in their opposition to Popery—who resisted

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\* I do not think that any historical authority applies the name nonjuror to a layman. Robert Nelson was merely a private gentleman, and as such it is very improbable that he was ever called upon to take the oath of allegiance at all.

James' encroachments in that direction, with the most determined steadfastness, who were prepared to sacrifice their property and even their lives for the protestant faith, many even of these, I say, yet scrupled about taking an oath of allegiance to one King, while another King to whom they had before sworn allegiance was yet alive. Of *The Seven* glorious old *Bishops* who went to the Tower, and were prepared to go to the block, sooner than read an illegal proclamation of James, by which Popery was to be *tolerated* in England, *Four*, viz.: Sancroft, Ken, Lloyd and Turner, could not bring themselves to lay aside their scruples of conscience, although they were willing to live under his government, and obey the laws of the land. And was it reserved for the Cathedral Lecturer of Quebec, in the nineteenth century, to involve, by implication, *The Seven Bishops* in the charge of Popery!

Turn next to page 11, where begins an extract from Nelson relative to confirmation, in which Nelson says: "It conveys *divine grace* to encounter our Spiritual Enemies, and to enable us to perform what we undertake." Read those words carefully again, and then notice what follows: "Indeed! exclaims the Dr.," "Confirmation *conveys* divine grace! *enables* us to encounter our spiritual enemies, and to perform what we undertake." So here without a blush, without a qualm, he quietly changes Nelson's words, forces his own into the unfortunate unresisting author's mouth, coolly makes Nelson to say that "*Confirmation enables* us to encounter and to perform," and

then discharges upon him with a flourish of trumpets the vials of his holy indignation. And yet, if English can be made to express any meaning, Nelson says not that Confirmation, but that *divine grace*, is to enable us to encounter and to perform.

This is bad enough, but another instance meets us in the very next sentence, which is worse again. He proceeds "If this be indeed the case, then is the Romish doctrine of the 'opus operatum' true (Shade of Chillingworth arise!)\* Powerful reasoner! ponderous logician! For thee was reserved the honor of first explaining what those dread words "*opus operatum*" meant. I, in my simplicity, following those who have hitherto been deemed the great authorities, in contests against popish error, I had always, until this luminary arose, deemed the doctrine of the *opus operatum* to be that "in the Sacraments a necessary Spiritual Effect flowed from the outward administration from the *thing done* (*opus operatum*) irrespective of the moral qualities of the receiver." You see, then, that according to the Romish doctrine, the blessing comes whether we are prepared to receive it or not. And this (says the sagacious Reviewer) is the doctrine of Robert Nelson. But yet, (amazing temerity!) the Dr. has given us upon the very same page where this sentence begins, an extract from a long enumeration of *qualifications* laid down by Nelson as necessary before we can *profitably* receive the rite!! By the doctrine of the *opus operatum*, the neces-

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I trust that no keen-scented brother will here detect a secret leaning towards the *invocation of saints*.

sity of qualifications is done away. Thus a child may see that the unconscious controversialist himself supplies, upon the same page, a complete refutation of his charge, and ignominiously identifies himself as

“ The Engineer  
Hoist by his own petard.”

Let us charitably hope that he was not quite clear what the unhappy “opus operatum” meant, nor the “grace de congruo” in using which phrase he involves himself in similar confusion.

In the most friendly way, and simply between ourselves, I would advise the good Dr. to read over a series of masterly tracts for the learned and the unlearned, (published by the same unclean Society for Promoting Christian Knowledge, and circulated in the same parts of the parish) exposing the deadly corruptions of the Romish superstition. We shall enjoy the fruits of his studies in his next Pastoral Letter.

But, pleasantry apart, it is, to one of a contemplative turn of mind, an almost ludicrous spectacle to see this doughty champion, flourishing his lance, with no concealed contempt for “unfledged divines” and superficial learning, and yet stumbling so fearfully in his first gallant tilt. He has tossed himself upon the horns of a dilemma, since in this sorry affair of the “opus operatum,” his best friends must confess that he betrays either the grossest unfairness, or an ignorance of the mere alphabet of the great Romish controversy.

Yet how can we expect any great controversial force from one whose feet slip from under him



upon the plain level paths of his own Prayer Book, upon which he so pompously professes to "take his stand." Turn again to that inexhaustible eleventh page, and you will be greatly amused. Thus proceeds the Dr. "We find in an enumeration of the qualifications necessary for confirmation (remember the *opus operatum*!) the following indispensable one 'They must prepare themselves for this ordinance by prayer and fasting,' &c. \*\*\*\*

And in order to these ends, it is advisable that the candidate should frequently read over the "Offices of Baptism and Confirmation." And now the "Cathedral Lecturer," with the utmost self complacency, marches into the following blunder. "I have just read them both over, on the supposition of a possible failure of my memory, (the idea that so learned a man could suffer from a *possible failure* of memory) but in neither of these offices is the word 'fasting,' so much as mentioned.

O! remorseless Dr., and didst thou think that good mother Church had taken in hand to regulate the weaning of babes? Dear little innocents, not perhaps over eight days old, this grave divine has attentively read over the Office of *Infant* Baptism, thinking there to find something upon *fasting*! O cruel man, the feelings of a parent might have taught thee a more kindly thought. Is there only one office for Baptism? If I had been seeking for some notice of fasting it seems to me, (all unlearned as I am) that I should have looked into that for *grown up* persons, the Office for the Baptism of Adults. Read that over and there at its

head and front you will find what Nelson speaks of. Mothers, be on your guard against this dreadful man. He will be the death of your children. My dear Patricius, I am sure you and your good lady will laugh over this as heartily as I did myself.

"Spectatum admissi risum teneatis amici."

But the point of all this is painfully evident. This distinguished Divine, who has sworn an *ex animo* assent to the Prayer Book and Articles of the Church of England, which on the very lowest ground must be construed as articles of peace, does, notwithstanding, pander to popular prejudices by attempting to confound *fasting* with *Popery*.

Now without using too strong language, I think this is about the *meanest* exhibition of insincerity which this theological squib affords.

But the design of all this is very clear. The learned lecturer must know that his Prayer Book, (which he handles with so ill a grace) and the Homilies imply and inculcate the duty of religious fasting, without, however, making it necessary to salvation. He has read the Sermon on the Mount, Mat. 6. 17, and numberless other portions of the Old and New Testament, which speak of religious fasting. He has read the commentaries of learned divines equal in authority even with himself.

Let him point out a single commentator on the Bible, of any school, *Churchman* or *Dissenter*, who classes fasting among the rags of *Popery*, who does not rather acknowledge that the disciples of

Christ should fast. As I happen to have access to the work of Adam Clarke, the great Methodist commentator, I must tell you that I find him saying upon Matt. 6. 17, "many pretend to take their definition of fasting from Isaiah, lviii. 3, and say that it means a *fast from sin*. This is a mistake. There is no such term in the Bible as *fasting from sin*. The very idea is ridiculous and absurd, as if *sin* were a part of our *daily food*."

All the good men of note among the Dissenters fasted. Doddridge habitually fasted, and always did so for a day before partaking of the Communion. Nay, it is even to this day a *standing instruction* from the Wesleyan Methodist Conference to their Preachers, that they are to fast twice in the week. And yet in the face of all this, and a thousand fold more, the Cathedral Lecturer would consent to lower his theological character in the eyes of all persons possessed of ordinary information upon such subjects, in order to catch the applause of a few empirical Divines or violent ignoramuses of kindred views. It is really a pity.

I do not wish to insult you, my dear Patricius, by telling you, (as Dr. G. P. has done,) what every body knows, but for the benefit of the younger branches of your family, I shall here, before making another extract from the incomparable Doctor, venture upon an explanatory allusion to the Westminster Confession of Faith.

This was drawn up in the time of the Long Parliament, by an assembly of Divines in their burning and even infuriated zeal against Popery, in order to exterminate it from the land.

The following is a specimen of their language, "Cursed be he that keepeth back his sword from blood. Vex the Midianites. Abolish the Amalekites. Leave not a rag that belongs to Popery. Away with it, head and tail, hip and thigh. Up with it from the bottom, root and branch. Down with Baal's Altars, down with Baal's Priests." Out of the whole number of one hundred and twenty of which the assembly was originally to consist, there were not above twenty who were not declared and avowed enemies to the doctrine and discipline of the Church of England. The Liturgy of the Church of England was censured, condemned and laid aside. I suppose that the most zealous of the brethren who swear by the Doctor's name, will surely consider such men orthodox, and will hardly suspect them of a secret leaning towards Popery.

Yet really, after all, their proceedings are very suspicious. They must, at heart, have been Tractarians, if not\* Papists in disguise.

Observe what was one of the first acts of this reformed assembly, "they petitioned Parliament that a *General Fast* might be appointed. This was afterwards enjoined monthly." How close was this treading upon the heels of the corrupt Established Church.

I shall now give from the Confession of Faith, by these men drawn up, an extract touching the power of Absolution, comparing the same with

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\* Many a true word is spoken in jest. It is well known that the Church of Rome hired Jesuits to lead on and arrange the Puritan party. Many of them were detected

one of those many incredible self-committals, in which the lecturer's pamphlet rejoices, and over which he seems to labor with peculiar glory.

Art. XXX. Of Church Censures. "The Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate.

"II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; to open it unto penitent sinners by the ministry of the gospel, and by absolution from censures, as occasions shall require.

"IV. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's Supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person."

Now turn to page nine, where this benighted wanderer over the unaccustomed fields of theological enquiry supplicates his Bishop, with tears in his eyes, to the following effect: "I feel myself therefore fully justified, for the honor of that church, Reformed and Protestant, to which we belong, whose pure and un-popish doctrines are built upon the unerring Word alone; but infinitely more so, for the sake of the poor and ignorant, who may read that Tract; for the sake of the immortal souls whom God only can absolve from sin—I feel myself, for these and other reasons, fully justified in calling upon your Lordship

to explain distinctly, to define explicitly, what meaning they are to attach to these words, in what sense they are to understand the declaration, that it is one of your Lordship's episcopal and priestly functions to absolve penitents." And again on page twelve he falls foul of Nelson because he has asserted "that our minds and consciences are quieted by the comfort and benefit of absolution." O dear Dr., and dost thou perversely continue, week by week, to read the forms of absolution, while scouting the idea that they contain aught either of benefit or comfort? and must the Bishop of the Diocese turn aside from his weighty cares to instruct his lecturer in a matter so plain that such ignorance therein would be incredible, were it not set deliberately before us in black and white? In fancy, I see this indomitable Quixote starting forth in the midst of the assembly of Westminster divines, hugging his precious pamphlet, containing the sum and substance of his hard earned theological hoard, and denouncing them all as papists in disguise." How soon would he have been removed to the outer courts, there to "pause for a reply."

But I must hasten on. A passage on the 12th page shows up this liturgical prodigy, enthroned upon the centre of so vast an expanse of ignorance that we stand aghast. But, by way of preparation, turn to the Articles of Religion as professed by the Church of England, at the end of your Prayer Book. Concerning these the flexible secretary has a number of times necessarily taken this c. 4. "I do willingly and exanimò (from the

bottom of my heart) subscribe to, these articles and to all things that are contained in them." Hence we may charitably hope that he has read them over, with that profound and sagacious attention, which he exercised, when exploring, with so cruel a purpose the Office for Infant Baptism. These Articles were drawn up, you know, calmly and soberly, sometime after the Great Reformation had begun to settle down, and had for their leading object, the laying down of the principles of true religion, as distinguished from, and *protesting* against the hateful abominations of Popery; so much so, that a *full half* of the Articles are *point blank protests against Popish corruptions*. Wait one moment, and cast your eyes on page 12, where this distinguished writer quotes from Nelson, and adds the accompanying comment: "Again it is asserted that by the execution of the Priest's Office (in the administration *i. e.* of the sacraments) *the pardon of our sins is signed and sealed to us.*" What the meaning of this may be I do not pretend to understand, and in the hope of an explanation being offered, pause for a reply."

Poor man, with what a charming *naïveté* does he put the rod of criticism into our hand, and baring his ample shoulders "pause for a reply." It would be cruel to keep him longer than necessary in this state of painful suspense. Turn then, first of all, my "suspended" lecturer, to the twenty-fifth Article, of the Sacraments. "Sacraments ordained of Christ be—certain sure witnesses and effectual signs of grace and God's good will towards us." And as completely to "cut you down,"

read Article twenty-seven, "They that receive Baptism rightly are grafted into the Church, the promise of forgiveness of sins, and of our adoption to be the sons of God, by the Holy Ghost ARE VISIBLY SIGNED AND SEALED." What those Articles to which he has so often signified his assent, and upon which "he fearlessly takes his stand," may mean "he does not pretend to understand!"

It is very striking to observe the coincidence of our standards with the Westminster Confession, upon this point also. \*

Does the Dr. still pause for a reply? Then. Hither, hither, O hither ye unfledged divines, fast as your incipient wings can bear you, come and your teachers too. An opportunity is given to instruct this full fledged, antique, and "solemn bird"

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\* Compare the following:

Article XXIX. Of the Lord's Supper. "Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his Church, until the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the *sealing all benefits* (will our reverend instructor imagine that this does not include the "maintaining of our spiritual life?") thereof, unto true believers, their spiritual *nourishment* and *growth* in him, their further engagement in and to all duties which they owe unto him, and to be a bond and pledge of their *communion with him* and with each other, as members of his mystical body."

Again, "worthy receivers outwardly partaking of the visible elements in this sacrament, do then also *inwardly by faith*, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and *all benefits of his death*; the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; *yet as really, but spiritually*, present to the faith of believers in that ordinance, as the elements are in their outward senses."



assemble with eager thirst, and catch the drops of precious wisdom as they are distilled from his sapient, many-titled beak.

O, why so impatient, learned man, to walk abroad in thy new uniform of academic honors? Nothing could satisfy thee but to write a *printed book* with all thy honors crowded on the title page. O, hadst thou ventured on some other theme, and inspired by the fragrant weed, hadst indited some gentle, flowing, imaginative tale of poesy or love, thou mightest have entertained us all most royally; for thy pen is ready, thy wit keen, thy language choice, thy store of general information large, thou art a scholar and a gentleman, but *no divine*; this *party-colored* garb becomes thee not, thou triest hard to say out *shibboleth*, and talk of "Our Zion," *but it will not do*. We feel like one who listened charmedly to the pulpit eloquence of Sterne.\*

I shall just content myself with one little exposure more, which will, I know, be received, if it should meet the Dr.'s eyes, as good humoredly as the rest.

But no, my letter is already too long. Rest assured, however, that the whole book is a tissue of misrepresentations and absurdities, from beginning to end. Each page resembles its neighbour as closely as one egg does another.

Yet I cannot forbear pointing out the position

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\* "He seemed as if he wished every moment to pull off his wig and throw it at the audience." By "no divine," I mean no controversialist. "Desine pervicax, &c."

in which the author of the letter places himself, with regard to the Church Society, of which he is Secretary, an office for whose dignity and trust he seems to entertain an equal affection and respect. This very Church Society has always, for *peace sake*, selected its books, placed in the depository, from the publications of the Society for the Promotion of Christian Knowledge. Now, one would suppose that an official of the Church Society, entrusted with so responsible a care over its interests would be studious to bring forward such a matter, *first* (in any case) at the regular *private* meetings of the Society, and in a legitimate manner. But no, regardless of any hurtful consequences in this direction, he suddenly and incontinently bursts out upon us with a violent printed accusation. This was not kindly done.

I had thought to say a word about Beaven's Catechism, but his objections against that are *too* absurd. Just imagine, (and perhaps this will give you as good an idea of the matter as anything I can say) we have lately had a confirmation here, and the class, that should have been instructed by this pure and zealous evangelist, was *systematically handed over by him* to the tendermercies of one who had the fatal mark upon him, and *fed their youthful minds out of Beaven's Catechism*. One fact like this speaks volumes.

I see that a letter is advertised, as expected shortly to appear from the curate of St. Matthew's Chapel, elicited by the Reverend Dr. Percy's letter. No doubt this will go into matters in a more serious and thorough way than I have either pretend-

ed or attempted to do. Still this will not perhaps supersede my letter. I place it at your disposal, and if you think it likely to do any good, such portions as you approve of, after having received a finishing touch from your hand, might be published.

But this is the suggestion of vanity.

Any thoughtful, well instructed man in reading over his letter would at first sight say "it is preposterous, the only harm it can do will be to himself." But my dear Patrick there are men amongst us—men too who would accept the epithet of ignorant with the worst imaginable grace, who, I have no doubt, regard this thing of gossamer as a stupendous tower of evangelical truth. They being once possessed with this idea, great force is given to the daring assertions and startling exclamations, which form the spice of the book. It has been my object in a playful manner and without losing my temper, to demonstrate by a few pertinent examples, the utter insecurity of this theological edifice, and glaring want of information, upon even elementary points, which everywhere abounds.

We do not kill a fly with a sledge hammer. We do not answer an epistolary catchpenny with a formal treatise, and so my poor attempt may do as well as a more learned one.

I have been sorry to speak, at times, in a manner so unceremonious of one of our clergy—but one who sets such an example can hardly complain, if the mischief falls upon his own pate. A man who, because he is cathedral lecturer, seems to

imagine that it becomes one of his duties to *lecture his Bishop*—and presumes to assure him “that Nelson was an old writer who lived during the reigns of Charles I, James II. and William III,” and that Hooker was surnamed “the judicious,” and that he wrote a great work in defence of the Church against the Puritans, and that he rejoices to be enabled to tell him that the form of absolution was precatory and delaratory only, and not judicial,—a man, I say, who can do all this much as a country schoolmaster might assure a Newton, a Herschell, or a Brewster, that the sun does not move around the earth, but the earth round the sun, that the earth is not flat like a pancake, but round like an orange, and that he rejoiced to be able sincerely to assure them all that they were no fools,—I say a man who can do all this must expect a little want of modesty in his own inferiors in turn. At most, I have merely profited by the judicious hint thrown out to me by the Doctor's *favorite quotation*; and for hard speeches, and scorching epithets, he is more than my match. It is, however, a satisfaction in some sort to know that we have not heard the last of the Doctor. Let him improve upon this in his next attempt, let him say like a man whom he accuses and of what he accuses them, frankly stating times, names and places, so that he may be either refuted or believed, and let justice be done whoever suffers. Yet withal would it not be better for him to do this, as a christian minister, in the spirit of meekness in the church, through the legitimate channels, not as a public pugilist

flourishing his polemical cudgel and alternately either praying some one "to give him a bating," or diligently stirring up the puddles of religious controversy. If the charges he has already brought were worthy of notice, proved or appropriated, we might think the better of his motives. That he should expose his unprotected flank, as he has done in this ill-advised sally, can be accounted for only by supposing him so eager to deal out his strokes upon these offenders that he has been thrown completely off his guard.

I am sorry for him. This is not the way to be promoted to honor. One always grieves to see a man of parts stooping to court the gales of popularity, which after all is only a little breath, and that not always of the most wholesome quality, and cannot, however intoxicating, be counted upon as abiding. He will merely involve himself in a strife and notoriety to be finally dashed down by the same hands which have lifted him up, making more enemies than he will gain friends, and leaving himself in the end nought but the bitter fruits of mortification and regret.

The Dr. speaks with pious horror of the introduction of the extremity of the tractarian wedge between the goodly hewn stones of our Protestant Church. Here I join him heart and soul. Let him *prove* that any of the clergy are travelling out of the *Liturgy* and *Articles*, or insidiously bringing in superstitious practices, popish doctrines or senseless mummeries among us, and he deserves the thanks of all. Let them be scouted and rooted out. But let him not lend himself to a cruel,

senseless, newspaper crusade, against a sound, hard-working, conscientious fellow-minister, and one whose knowledge of divinity, all unfledged as he may be, is (I speak advisedly) upon the very lowest computation, ten times as great as his own.

Let no one form his opinion of men, and of their actions (when with their own eyes and ears they may come at the truth) from the scurrile invectives of anonymous and irresponsible scribblers, to whom good men (for which God forgive them) prostitute their columns, under the impression, doubtless, that in furnishing these solemn buffoons a stage, whereupon to play off their antics before high heaven, they are furthering the cause of truth. These incessant calumnious attacks, of which the Church of England is ever singled out as the object, degrade the Quebec English press, in the eyes of those abroad.

We have only one paper, which appears, as a rule, to decline making itself a literary slop-pail for nameless malcontents, who either cannot or dare not vent their spleen through any other channel.

But I am travelling out of the record.

Out upon the tractarian wedge and those who love it, away with them to the moles and bats !

But, I know that when beleaguering a fortress, it is customary to make a loud and alarming *false attack*, in order to draw off attention from the point where the assault is really to be delivered.

Let us take heed of another wedge, from which Dr. Percy, in the motto of his unhappy pamphlet, prays to be delivered—the wedge of *schism*.

This wedge, if its point be once fairly inserted between the foundation stones of our church, and be busily driven home by the mallets of "envy, hatred, and malice, and all uncharitableness" may cause a rent in the venerable edifice, by which it will be "dishonored and disfigured," to our own endless grief, and the great rejoicing of our adversaries.

The clergy of the City would seem, hitherto, to have dwelt together in unity, until this man arose, whom his own conscience forewarned of the just title which awaited him, as "the troubler of Israel." Oh how sad, that while so much of this "young land" is lying in wickedness, with so many ignorant of the first principles of the oracles of Christ, that the clergy who are set as watchmen unto the men of Israel, should be lifting their hands against their rulers and their brethren, and instead of engaging heartily in the "*work of an Evangelist*," be eager to rush into a strife of words which tend to no profit, but rather to be subverting of the hearers. How unhappy are the effects of this upon us, who look up to you for an example, what sport is thus offered to the Philistines with what secret satisfaction and contempt must they behold these bickerings and jealousies and see men deserting the Gospel plough in order to pursue every "curious" trifle which may cross their path; who perversely confound the most insignificant matters with the momentous questions which brought Martin Luther before the Diet of Worms, and with high sounding, dictatorial ignorance and pitiful imbecility, would undermine,

contradict and decry the teachings of the great reformers themselves, and "play into the hands of Rome, by persuading the uninformed that the Reformation was a miserable squabble about crosses, surplices, candlesticks and snuffers."

And now my dear friend, I fear that your patience is exhausted, I must hasten with my letter to the post.

Still I have many things to say, and have at least a half score other passages in his pamphlet marked, which richly deserve castigation, yet since it appears that the indefatigable Doctor, that solemn bird is again *sitting*, and brooding over some choice controversial eggs, I must not say adieu, but au revoir.

With kindest and respectful regards to your excellent lady, Mrs. Polyphemus, who I trust will approve of my sentiments upon "Infant Fast-ing," and with much love to the little folk,

I remain,

My dear Patricius,

Your affectionate friend,

TIMOTHY TRUTHLOVER.

To PATRICK POLYPHEMUS, Esq.

Terra Incognita, }  
May, 1858.



